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the opinion

VOL. 2 NO. 8

MAY, 1963

CHRISTIANITY'S UNTOUCHABLES

by Ralph S. Bell

Take up the White Man's burden
 Ye dare not stoop to less-
 Nor call too loud on Freedom
 To cloak your weariness;
 By all ye cry or whisper,
 By all ye leave or do,
 The silent, sullen peoples
 Shall weigh your Gods and you.

--Kipling

The Negro is a Man. This is a fact too long denied by the white man and almost forgotten by the Negro. The Bible reminds us that Man is created in the image of God, having intellect, emotion and will. This includes the Black man. He is an individual able to determine for himself the ends which he pursues. He possesses a nature, an ontological structure which is the locus of intelligible necessities. He possesses the ends which necessarily correspond to his essential constitution and which are the same for all--as all pianos, for instance, whatever their particular type or make and in whatever spot they may be placed, they have for their end, the production of music. If they do not produce attuned sounds, they must be tuned or discarded as worthless. Thus, since man is endowed with intelligence and determines his own ends, it is up to him to put himself in tune with the end necessarily demanded by his nature. Thus, there is an order to which the human will must act in order to be in tune to the essential and necessary end of the human being. Man must function normally in relation to the essence of his being. This is natural law.

I am sure it is not necessary to labor the point of natural law or the image of God for readers at Fuller Seminary. Many of the great thinkers of the past, such as Grotius, Suarez, Francisco De Victoria, St. Thomas Aquinas, St. Augustine, have written volumes on this subject. Paul the Apostle even said, "When the Gentiles who have not the Law, do by nature the things contained in the Law, these having not the Law, are a law unto themselves" (Rom. 2:14). Cicero, the Stoics, and Sophocles have all waxed eloquent on this subject and only an ignoramus would dare to challenge the validity of Natural law or the image of God in mankind.

However, for several centuries now, the black man has been stereotyped by his "superiors." It is the common belief among many white people that all Negroes are sexually immoral; carry concealed weapons, can sing and dance, prefer a diet of pork chops and watermelon; are lazy, love big words, flashy cars, and colorful clothes, are childish, dependent, and superstitious. He is depersonalized and debased to a sub-human level.

The Negro is a human being. The Negro is a social being and stands in relationship to other social beings. This constitutes him a member of a society rela-

(con't. p. 2.)

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EDITORIAL

In this past year many changes have taken place at Fuller making our seminary a better theological institution. Some of these changes have been, at least in part, the fruits of Student Council efforts. The Council has shown itself to be interested in promoting student participation and has indicated that student desires and opinions do make a difference when expressed. We think, however, that Student Council can and should play an even more active part in life at Fuller Seminary. The lack which we see is primarily the result of faulty communication.

We have elected a good Student Council for next year and are looking forward to continued growth and improvement. But our responsibility as students is not finished now that elections are past. The Student Council can only represent us if we express our ideas and feelings openly and to the right people, namely our Student Council members. We should, therefore, get to know who these people are and exercise our privilege and duty by bringing to them our suggestions and criticisms.

the opinion editors and staff take this opportunity to offer the paper and the energies of those connected with it as one means of improving communication within the campus community. the opinion, however, is not the answer; that can come only from the co-operation and participation of the whole student body as each individual makes his contribution to the Student Council through the representation which he has helped to select.

the editors

CHRISTIANITY'S UNTOUCHABLES (con't.)

ted to other members of a society of persons, freely seeking a common good. He has certain natural rights endowed by God; he has civil privileges guaranteed by the Constitution of the United States.

Unfortunately, the history of unregenerate men reveals only too vividly that the natural rights and constitutional guarantees of Negroes were not recognized or respected. Consequently, a cloud stood between the Negro and the sun, between them and love and life and power, between them and whatever it was that they wanted. One did not have to be very bright to realize how little one could do to change one's situation. One did not have to be abnormally sensitive to be worn down to a cutting edge by the incessant humiliation and danger one encountered every working day, all day long. James Baldwin has touched upon a very sensitive note in his provocative book The Fire Next Time. He says that the treatment accorded the American Negro during the Second World War marks for him a definite turning point in the Negro's relation to America. "For him a certain hope died, a certain respect for white Americans faded. One began to pity them, or to hate them. You must put yourself into the skin of a man who is wearing the uniform of his country, who is a candidate for death in its defense, and who is called a 'nigger' by his comrades-in-arms and his officers; who is almost always given the hardest, ugliest, most menial work to do; who knows that the white G.I. has informed the Europeans that he is sub-human; who does not dance at the U.S.O. the night white soldiers dance there, and does not drink in the same bars white soldiers drink in; and who watches German prisoners of war being treated by Americans with more human dignity than he has ever received at their hands. And who, at the same time, is far freer in a strange land than he has ever been at home. Home! The very word begins to have a despairing and diabolical ring. What happens to this citizen when he returns--home: search, in his shoes, for a job, for a place to live; ride, in his skin, on segregated buses; see, with his

eyes the signs saying 'White' and 'Colored,' and especially the signs that say 'White Ladies' and 'Colored Women'; look into the eyes of his wife; look into the eyes of his son; listen, with his ears, to political speeches, North and South; imagine yourself being told to 'wait'. And all this is happening in the richest and freest country in the world, and in the middle of the twentieth century. The subtle and deadly change of heart that might occur in you would be involved with the realization that a civilization is not destroyed by wicked people; it is not necessary that people be wicked but only that they be spineless."

The American Constitution once defined the Negro as 'three-fifths' of a man and who, according to the Dred Scott decision, had no rights that a white man was bound to respect. And today, a hundred years after his emancipation, he remains, with the possible exception of the American Indian, the most despised creature in his country; The Christian's untouchable.

In the fall of 1959, Prince Edward County closed its public schools to circumvent the Supreme Court interpretation of 1954. The schools have been closed since that time. The white children have been attending a private school system called the Prince Edward Academy. However, the Negro children, seventeen hundred strong, have been without schools for three years; and no plans or arrangements have been made for the current session.

Many Negroes are saying today, along with Baldwin, that we have arrived at this stage of our history in God's name. This, then, is the best that God (the white God) can do. If that is so, then it is time to replace him. Replace Him with what? Elijah Muhammed says replace Him with a black God, for God is black. All black men belong to Islam, and Islam shall rule the world.

White people have failed to accept the black man as a human being. He seeks to ride a bus, sit at a counter, drink from a fountain, and he is thrown into jail. He does not want, as some have suggested, 'equal but separate' concessions. Equal to what and to whom? Certainly not to the standard of the white man, for the Negro's experience of the white world cannot possibly create in him any respect for the standards by which the white world claims to live. In the Supreme Court decision in 1954, Brown vs. Board of Education, segregation on the basis of race was declared unconstitutional; and the 'equal but separate' segregated social system was defeated.

The Negro is a man and wants to be accepted not as an 'equal' but as a human being. "He is frequently coerced solely because of his race into a life which is not befitting to the elemental dignities of his manhood. He pays local taxes, but is barred from municipal services; he defends his country in time of war but is intimidated at the polls; he has a mind but is hampered in the training of it; he has skills but no place to use them; he bears in his soul the imprint of the image of God but is oppressed as though he were not even a man." (p. 92. Racial Problem in Christian Perspective by Kyle Haselden.) He is deprived of the fundamental human right--the right to have, to belong--to be.

When I was a student at Taylor University, I could count on having a preaching assignment at least once a year; on Race-Relations Day. This was the only time I was welcomed and invited to a white pulpit. Race Relations Sunday was the only day the town-barber would speak to me. The other 364 days, I dared not go into his shop for a haircut. I was rejected as a Person. I was the Christian's untouchable. The unregenerate group heaps indignity after indignity upon the Negro, and he bears it understandingly if he himself is redeemed. The great paradox confronts him when he faces those same indignities from those of like precious faith. The Negro is a Christian which means that he belongs to the Christian community, to the whole fellowship of those who are one in Christ; but by his color, he is kept from communing with some parts of the household of faith. What is he to make of fellow Fuller

students who say, "I can accept you in every area of life except the area of marriage." He can only retort, "then you cannot accept me as a man or love me as yourself." How is he to feel when the white co-eds of this seminary say, "We do not feel that you (colored men) are equal to our (white) men unless you out-think them and outwit them both academically and socially." The Negro cannot be himself--he must be Clark Kent in disguise. What are we to feel when we hear about the love of God in class and know that most of the faculty would be shocked if a Negro moved next door to them.

Discrimination resulting in rejection is a wicked thing. It hurts the pride of the person discriminated against. It crushes manhood and makes men slaves in their minds; God did not make men to be slaves. Discrimination scars the soul of the segregator as well as the soul of the segregated. When we build fences to keep others out, erect barriers to keep others down, sick dogs on people to keep men from voting, deny others the freedom that we ourselves enjoy and cherish most, we keep ourselves in and hold ourselves down. These very barriers become prison bars to our own souls.

Definitions are multiple when we come to consider the nature of prejudice. The educator blames ignorance and proposes education; the sociologist suggests the pressure of mores, folkways, and traditions and proposes changes in the societal systems. The historian gives us another view and recommends patience. The Marxist sees racial prejudice solely as a rationale for exploitation and is confident that the equalizing of material goods among all people will prevent class and race conflict. The Church has defaulted in almost total silence.

The interpretations of the social sciences all assume that racial prejudice is not inherent in human beings but acquired. This puts the interpretations on a false view of the nature of man. Since prejudice is sin, it is my view that men are born with race prejudice. The human heart is deceitful above all things and desperately wicked; at the base of all interpersonal frictions lies self-love and egocentricity. Sigmund Freud has informed us that we feel and express self-love in our undisguised moments of antipathies. Toynbee says also that every living creature is striving to make itself into a centre of the Universe. Self-centeredness is an intellectual error because no living creature is, in truth, the center of the Universe, and it is also a moral error, because no living creature has a right to act as if he were the center of the Universe. Self-centeredness is the essence of all sin, and prejudice is a specific expression of that sin. Prejudice may not be a psychosis, but it bears characteristics resembling the psychotic. It by-passes the facts--passes through argument and refutation; however sound and convincing, as though it did not exist. It arises out of the will of every man to think more highly of himself than he ought to think. The American Negro problem then, is a problem in the heart of the American. Prejudice is to a racist what alcohol is to the alcoholic--not a problem but a solution. Without it, the prejudiced person loses his sense of identity. Stripped of his prejudices he becomes emotionally insecure, the prey of panic. Prejudice dulls his ache of inferiority, it rationalizes his failures and disappointments; it displaces his frustrations; it projects to some object his unbearable sense of personal guilt and shame; remove them, and he is nothing; he returns to his prejudices as the addict does to his needle and the alcoholic to his bottle. How can it be removed? Prejudice gives way only to that Spirit of God which is personified in Jesus Christ as He pervades the heart and life. Prejudice is conquered when a man can truly say with Paul "...it is no longer I who live, but Christ who lives in me."

We all know people in our own experiences whom the Christian religion has changed. As we look further and study the lives and works of men like Albert Schweitzer of Africa, T. Z. Koo of China, and Toyohiko-Kagamo of Japan, we see more clearly the tremendous power of the Christian religion in human lives. Chris-

tianity has always held that men can be changed. This is the major function of the Christian Church. The sad thing about the present Church is that it does not place enough emphasis upon the need for people to change their unchristian behaviour when they join the church. The exploiter does not have to stop exploiting, the man who cheats in his business does not have to stop cheating. The man who holds prejudice against white men, Jews, Negroes, and Asians can hold it and be in good standing in the Church. Too many Churches are trying to be all things to all men. But when the Church really gets on its job, the process of changing people takes on added momentum.

I believe that the great need of the Christian Church in the critical hour is to reappraise its position in light of the Word of God. The Old Testament and the New Testament do not support segregation. The Early Church did not practice discrimination. Therefore on what authority do we? The Scriptures tell us that the love of God and the love of man is one love. Jesus merged into one Great Commandment the love of God and the love of man so that these two commandments become inseparable. In Matthew 22:35-40, Jesus spoke to a lawyer and told him, in effect, that all the law and everything that the prophets said add up to one thing: love God, and love your fellow man or your neighbor. The Scriptures clearly tell us who our neighbors are from the story of the Good Samaritan. Neighborliness was not defined in terms of nationality or race or geography in that story. A true neighbor is one who responds helpfully and sympathetically to human needs. Those needs may be physical, social, intellectual or spiritual. Whoever ministers to them is a true neighbor. Now--when does one love his neighbor as himself? Whenever he is willing to do--and does do--all he can to respond in a helpful way to meet the needs of others. We love our neighbor as ourselves when we do not exploit them, forgive them for wrongs done to us--taking the initiative to restore broken fellowship, when we make amends for wrongs we have done--whatever their race, class, creed or national background. The Church of Jesus Christ needs in this hour, as never before, a new social and moral ethic, namely the practical working out of the love of God that we claim to have shed abroad in our hearts by the Holy Spirit.

Race prejudice is a wicked thing. Can you imagine what it does to a man who is trying to build a church. Two years ago, I accepted the pastorate of a Church in Los Angeles. It had a membership of eighty or ninety consistent workers. When I came, there were eight people. The Church had dwindled because of race-prejudice. Negroes were moving into the community and the 'missionary' minded 'Christians' were fleeing like frightened rabbits. What happens in the hearts of Christians when they allow men to have fellowship but no membership? How does a pastor feel when he visits in the community and people angrily slam the door in his face saying, "Don't talk to me about Christianity--I'm a Jehovah's Witness now--there is not discrimination here"--or "Come to your church! I wouldn't walk across the street to go there. You didn't want me before, how is it you want me to come now?" How does a pastor explain to some of the eight who ask him with tears in their eyes, how people can claim to love Christ, and at the same time, refuse them the fellowship of the Gospel. Can you blame some for feeling that Christianity offers a 'white man's God?' Can you blame others for feeling that this God needs to be replaced? Can you blame the Black Muslims for seeking to obtain a nation of their own and desiring to destroy the white man from the face of the earth? Perhaps these attitudes and evils would not be prevalent today if Christianity had manifested Christians yesterday. Yet, we must not blame Christianity because of the failure of Christians.

The Church of Jesus Christ desperately needs an ethic that works. It desperately needs to live the truths of the Gospel in a practical way. Whenever racial injustice takes place on a large scale, who comes to the aid of the Negro--either the communist or the Black Muslim. Never is it the Evangelical Churches. These Churches that so passionately preach against sin are deathly silent on the social sins and evils of our day. I see nothing but despair and shame ahead unless the Church of Jesus Christ throws off her mantle of lethargy, faces the social evils

realistically and forever abandons her ungodly policy of 'fellowship but no membership.' One day we shall stand before the bar of Justice and give an account of our lives. How shall we face our Lord in that hour? Will our garments be stained with the sins of prejudice, double-mindedness and the like? For some, undoubtedly yes. But it need not be so. Let us return to the real Gospel, the full Gospel, the practical Gospel, and live our lives in the demonstration and power of the Spirit. Let us not be shams, counterfeits who say one thing and do another, consequently turning many from Faith. But let us live in the light of I John 3:14,15, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." If we live in this realm then we can hardly view the black man as the Christians' Untouchable. It would indeed be most difficult, yes impossible, to call any man 'inferior', sub-human' yea, 'common or unclean.'

Letters to the editors....

ON THE ELECTIONS

Do you think it is ethically right for the so called student body publication, the opinion, to be used as a mere propaganda sheet for the advancement of those closely connected with its publication? I think you are presuming too much upon the patience of your readers.

The editor of the opinion may have many qualities in his favor, but modesty is not one of them.

It may be of significance that you chose yellow as the color for your paper since this is obviously Yellow Press journalism.

Bob Harrison

NOTICE

The vote count of the past Student Council election has been posted on the door of the Student Council Office for the perusal of interested students.

FROM OUR MUSIC CRITIC --

With its final concert on April 22nd The Fuller Theological Seminary Artists Association closed out this year's season. Unfortunately the opinion's official music critic is abroad broadening his musical tastes (i.e. studying trumpet playing at Longchamps, Wagnerian operas at the Paris Opera, and intellectual folk music on the Left Bank). The following is an amateur attempt to carry on when the master is away.

Needless to say, the concert was a stunning display of fashion designs and coiffures. High on this list was Carla Sperry wearing a most delightful pink dress. Others in attendance were Misses Marilyn Cathcart, Judith Pike, Bernice Muyskens, Shirley Carroll, Helena Storey, and Miriam Kincaid. So much for the society doings.

Before we begin, a discussion of the hall is in order. Like another famous concert hall, Payton Hall Auditorium needs to be tuned. Bass notes are lost in the audience, and highs are muddled in the beams, but the middle registers come through beautifully. The best note was Tony Yu's tuning A. The organ, though not in the same class with the new Schlicker at All Saint's Episcopal, ably demonstrated its kinship with the organ in Pasadena's Winter Garden.

This was far the most varied concert presented during the year. The Seminary Choir did an excellent job and Mr. Leonard Wecks is to be congratulated for his courage in choosing the repertoire. (Maybe they will now sing in chapel more often.) The string trio was its usual brilliant self. Regretfully this was their last performance at Fuller and we will miss their virtuosity in future concerts. The Piano-Organ duet was an unusual and welcomed addition, although at times a rather vibrating one. All the vocalists should receive orchids for their fine performances, especially the rendition of "Mein Herr" which is a favorite of the reviewer. Also thanks should go to the Old Testament Department for its contribution to the cultural life of the seminary.

In conclusion Tony Yu should be congratulated for his fine work in arranging and producing these concerts. We will miss him next year. However, we hope that his leaving the scene will not mean a discontinuation of these concerts, but that they will continue under the auspices of the Lyceum Committee.

Ludwig Bee

FROM THE CONFESSIONS OF SAINT AUGUSTINE

Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that Thou resistest the proud: yet would man praise Thee; he, but a particle of Thy creation. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee.

(Book I)

STUDENT COUNCIL CORNER

From the Old Prexy-

As a parting word, I would like to express publicly my sincere appreciation to all of the members of the Student Council. Those early morning meetings were sometimes long and hard, but also, we had good times of laughter and a sense of common purpose as we tried conscientiously to serve the student body.

I also want to express my gratitude to the faculty and administration. Time and again I have been amazed with their lively interest and concern over student problems. As student body president I have had easy access to the Dean of Students and Dean of Faculty. I would like to thank both men for their kind and eagerness to support student recommendations in every way possible.

Finally, and most important, I want to thank you, the students, for your support, your suggestions, and your interest in student government. I believe that we, the Student Council, have tried, and to a degree have been of some service to you. This has been our prayerful aim.

The new council no doubt will also want to serve you to the best of its ability. You can be a great help to it by giving it the kind of interest and support which we enjoyed. I certainly hope you will.

Alex Aronis

From the New Prexy-

I would like to express sincere thanks to the student body of Fuller Seminary for electing me president. I have already pledged myself to Fuller and will continue to renew this pledge in the days ahead.

I would emphasize two things as we approach the next year together. First of all, the Student Council needs to hear from you. Will you keep us informed concerning your thoughts, hopes and gripes about school and student government? Secondly we need your cooperation. Many of you will be asked to participate in the life of Fuller in a concrete way. Will you take your share of the responsibility when called upon to help?

With a spirit of honest communication and dedicated cooperation, I believe we can contribute much to the impact that our Seminary is having today.

Al Cash

the opinion is published the first Wednesday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Avenue, Pasadena, California. the opinion welcomes a variety of opinions consistent with general academic standards. Therefore, opinions expressed in articles and letters are those of the authors and are not to be construed as the view of the seminary, faculty, student council, or editors of the opinion.

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